3: Barrett E-5 (1908-1909)1925
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291 front. In such cases, sometimes the belt is placed outside the two garments, but more frequently it binds the under-garment only, the ends of the light outer garment being merely tucked under the belt at the front. This outer skirt is very frequently of calico or other light cloth, and is in no way essential to the dress. It may, however, be a second manta, and as large and heavy as the main under-garment. In pls. XIX, XXI, XXII, are shown women wearing the single manta; in pl. XX is presented an instance in which a second outer manta is worn with its corners tucked under the belt at the front, and in pl. XXIII the larger of the two girls wears in a similar manner an outer garment made of calico.

Ordinarily, children up to the age of six, and sometimes even up to ten years, wear no clothing at all. Usually, however, a girl begins to wear her manta, and the boy a short calico shirt, at the age of six or eight years; but the boy does not put on a clout until later, often not until about the age of twelve. On the other hand, frequently very small children, even those two or three years of age, are provided with clothing which they wear in imitation of their elders on gala occasions.

● 854 Practically the only time that babies are clothed at all is while sleeping; they are then tightly wrapped and bound in cloth, but without a cradle-board or a basket. They are placed crosswise in a hammock provided with a mat or a piece of bark cloth to hold it open and thus to form a kind of cradle. At one side of the hammock 854 is attached a long braided string, made from the young 292 leaf of a certain species of fan-leaf or from an ordinary

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354 [283] twisted string of pita, by means of which one of the older members of the family, while performing some other task, keeps the hammock swinging.

302 Aboriginally both men and women wore long loose hair, without braiding or other special mode of dressing; but now long hair is worn only by the women, the men keeping their hair cut short. Some of the women cut the front hair even with the eyebrows, otherwise their hair is never cut, nor is it dressed in any special fashion, being simply parted in the middle and allowed to fall loosely over the back and breast. The only time that the hair is ever worn otherwise is when a woman is engaged in some very hot work; it is then often coiled up on the head or tied in a large knot at the back. The hair of little girls is never cut, but that of boys is cut when they are very young. As a rule the men have no special mode of dressing the hair; it is simply kept cropped to an even length all round, and is allowed to grow from the crown straight down in all directions, without parting or other training. Now and then a man may part his hair in the middle, but this practice is exceptional. These styles of hair-dressing are shown in pls. XVI–XXXVIII.

A characteristic feature of Cayapa life is the custom of painting the face and other exposed parts of the body with red, yellow, and black pigment, and in many different designs. The red and yellow pigments, called in Cayapa mū' and la''mū' respectively, are derived from the seed-pods of a small shrub known by the colloquial Spanish name achote and by the Cayapa name can-

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ends of all the elements are cut off in the same manner as was done in making the end with which the mat was begun.

Mats of this kind are most frequently used by the Cayapa in the hammocks which serve as cradles. A small mat is placed crosswise in the hammock and holds its edges apart; the baby is then laid upon this mat and swung in the hammock as a cradle. Large mats are occasionally used as beds, but for this purpose bark cloth is preferred. An important use for mats also is as a drying surface upon which to spread cacao. In canoeing, a large mat serves as a canopy or sun covering for small children or for an invalid. If its ends are placed just inside the gunwales of the canoe, bow upward, a mat forms a convenient and very serviceable canopy by virtue of its natural stiffness. An instance of such a use is shown in pl. LXXX.

SPINNING

As was mentioned in speaking of agricultural products, the Cayapa raise considerable quantities of cotton, that is to say, all the cotton needed for weaving the cloth used for their mantas and clouts and for the belts used to hold the mantas in place. No one family raises any considerable number of plants, since a single plant produces almost continuously the year round and aggregates in the course of a year a considerable quantity of bolls. These plants are grown in any convenient place near the house or on the edge of a field of cane or of a grove of chocolate trees.

blood and die. The father is under no food restriction. The infant is given the breast very shortly after birth and is permitted to drink the colostrum /ĭspi/: /ĭs-/ 'clear' /pi/ 'water' 'liquid.' For the first month, the child is given only the breast. He is fed "on demand" providing it is convenient to the mother; for example, if the infant is being held at the time he wishes to be nursed, he is indulged. If, however, the child should be crying while his mother is engaged in some task that requires standing or the use of both hands, his cries are ignored. Also, if the mother is busy in another part of the room, the infant is likewise required to wait for the fulfillment of his needs.

By the end of the second month the mother may do some light work in the monte. The infant is never taken along when the mother goes to work outside; instead, he is left in the care of a sibling or older female relative. The child is fed kulada which is prepared from crushed, dried, green plantain, sugar, and water. If a lactating woman is present, she may give the infant her breast. The child may be nursed for three years unless he is usurped from the breast

Miquel section and, after reaching an agreement on the location of a house, I made a down payment for the purchase of roofing material. Two weeks later I returned with my family, but was told that we could not settle in the San Miquel section: the inhabitants were afraid of us, as they had heard we were cannibals. The rumor had been started by people of the Punta Venado section who wanted us to live with them. Earlier, a resident missionary had started a small dispensary among the San Miquel group, and another missionary was conducting a very large medical practice in the Sapallo Grande section. Since the people of Punta Venado wanted a medical gringo, too, they started the rumors of our cannibalistic propensities to frighten the people of San Miquel into rejecting us so that we would move in with them. They told the stories with such gusto that for a brief period, even after we settled among them, they believed the fantasies were indeed true.

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It is not only the complex of sphincter training, nursing and weaning that convinces the young boy that the world and its objects are threatening and cannibalistic, but play behavior also. A common game that parents and older siblings play with young males is to

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hold the child high overhead, open the mouth and then close it over the child's genitals. The game is never played with female children. As far as gross observation can tell, the experience is not at all frightening to the child; it is, however, oral incorporation of so mean order and fits quite comfortably within the pattern that is beginning to unfold. Alternately rejected and over-indulged, the child is unable to develop a sense of security, personal worth, or control over his behavior.

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> What enduring qualities are rooted in this muscular and anal stage? From the sense of inner goodness emanates autonomy and pride; from the sense of badness, doubt and shame. To develop autonomy a firmly developed and convincingly continued state of early trust is necessary. The infant must come to feel that his basic faith in himself and in the world (which is the lasting treasure saved from the conflicts of the oral stage) will not be jeopardised by this sudden violent wish to have a choice, to appropriate demandingly and to eliminate stubbornly. . . His environment must back him up in his wish to "stand on his own feet" lest he be overcome by that sense . . . which we call shame, or that secondary mistrust . . . which we call doubt (Erickson 1950: 80-81).

"Autonomous motivation," for Dorothy Lee, is the sine qua non of the human condition (Lee 1961:103-121). But autonomy and pride or doubt and shame are derived from the resolution of the problems that beset the child